

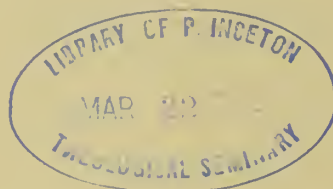
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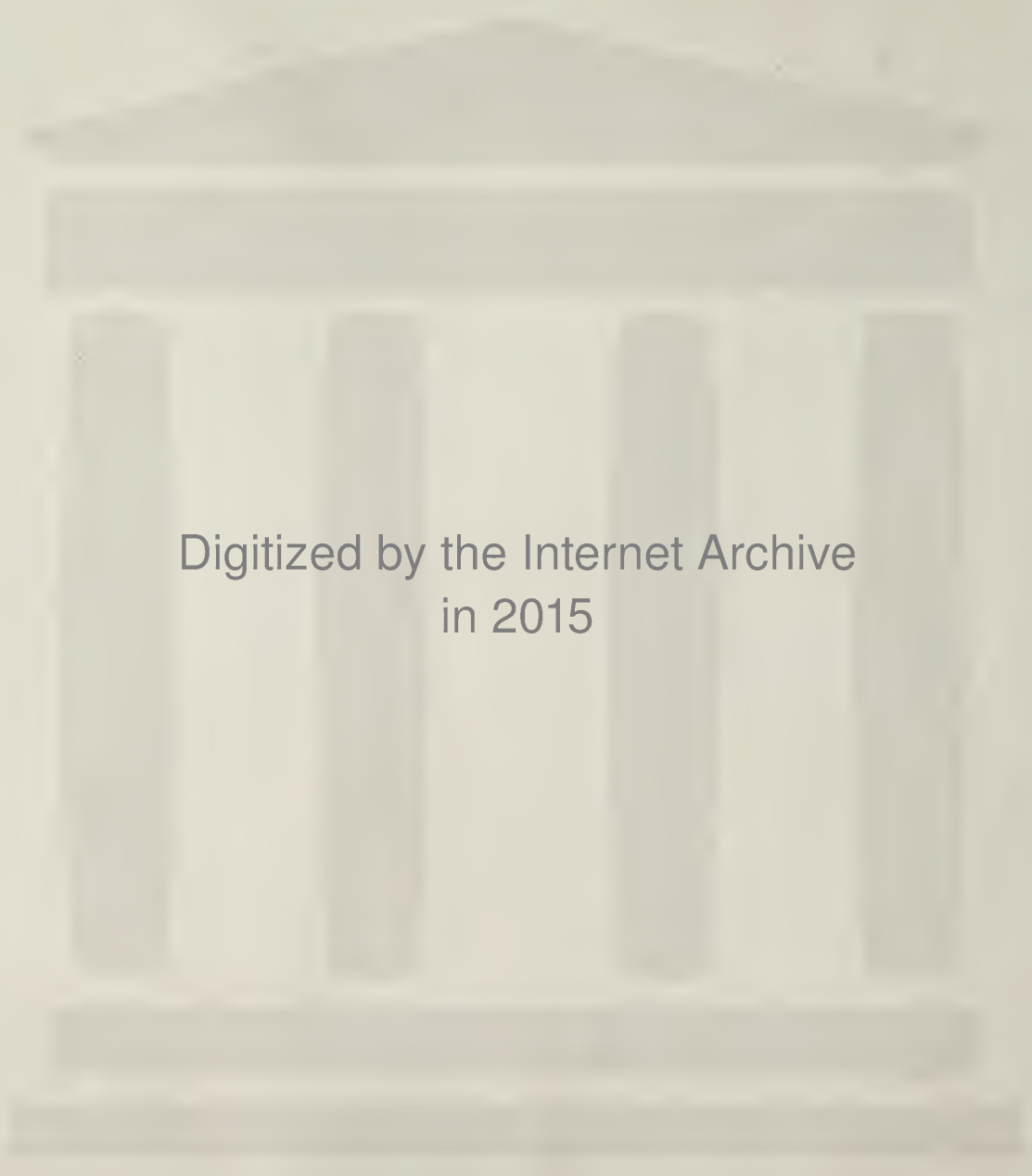


LONDON MISSIONARY SOCIETY

1899



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No. 86.—NEW SERIES.]

FEBRUARY, 1899.

[PRICE ONE PENNY.]

AUXILIARY ORGANISATION.

BY REV. STANLEY ROGERS, LIVERPOOL.

MUCH is said in these days concerning the possible evils that may arise from excessive organisation, and, doubtless, the danger is one against which we need to be warned. There are many, I believe, in our churches who are unconsciously shirking their God-given tasks and their personal responsibilities in the belief that some society, auxiliary, or committee will discharge the duty in their stead. They think to get credit for consecration and devotion to Christ's service and yet to withhold from it the personal interest and sacrifice it demands. Their state of mind is something like that expressed in the prayer of the old negro: "Lord, here am I! send *him*." No one can be more unwilling than I am to do anything or suggest anything which can afford the shadow of an excuse to such people for the indulgence of their cowardly and selfish spirit. The only ground on which I would urge the formation of an auxiliary in every district is that of the possible good that may be done by it in the way of persuading men to realise their duty and play their part in the work of winning the whole wide world for Christ.

As far as our Liverpool Auxiliary is concerned we have striven to keep the number of missionary meetings held

under its auspices strictly limited to those connected with the missionary anniversary week. Except under very exceptional circumstances, we have refused as an auxiliary to be responsible for summoning the members of our constituency to any meetings but these. As a result our churches, Sunday-schools and mission-schools have come to realise that the anniversary week is the one and only occasion when they have a chance afforded them of demonstrating by their presence at a public missionary meeting their sympathy with the cause, the only opportunity they have in common with other churches of receiving and hearing the missionaries on their return from the stations abroad. They are thus led to feel the opportunity is one that must in no wise be missed. Weeks ahead of the date—in fact, at the beginning of the year—the order goes forth from the officials of each church and school that the line must be kept clear of all engagements so far as that particular church is concerned during missionary week.

Needless to say, the anniversary is preceded by printed announcements, the preliminary issue of which takes place some two or three months previous. As an auxiliary we believe in advertising, and go in for it extensively. Some of our constituents object on the ground of the expense, while others, I fancy, regard it with displeasure, as being a little undignified. Personally, I never have been much concerned about the

dignity or non-dignity of the methods thus employed. My anxiety has been to secure the success of the meeting. I well remember the remark a lady made to me in reference to the criticism about the colour of a bill used in advertising one of our missionary festivals. "Why," she said, "I would use Stuart tartan as the colour if it would bring the people." Here, in this city of Liverpool, if we were to content ourselves with the issue of a few handbills worded from year to year in the same way, and with the announcement from our pulpits that the usual anniversary meetings would be held, at which we would venture to hope a good number would make it convenient to be present, we should, probably, be confronted, when the time for meeting arrived, with that most uninspiring sight—an array of empty benches. For myself, I believe in a meeting crowded to the doors, with an audience full of keen interest and expectation. Such gatherings are likely to attract even the careless and indifferent, and if the meeting be made as it should be, full of missionary fervour and enthusiasm, they surely will not come in vain. Moreover, meetings such as these make an impression on the world without. Two years since the reporter of one of our leading provincial newspapers made the comment to one of our officials that he had been astonished, as also the other reporters with him, to see the crowds that had gathered night after night in connection with our missionary festival. Despite the many other public functions the missionary meetings had proved the most popular in point of attendance. This is as it should be. If there is one counsel I would like to emphasise in the advice I may give to others, it is this: *That to secure a series of crowded missionary meetings in every auxiliary once a year is an end which is worth working for might and main.*

I have dwelt at such length on this question of preparation for our missionary anniversaries that space will not permit of my saying anything in relation to other matters connected with the formation and working of an auxiliary. There is, however, one point on which I would like to lay stress, and that is, the necessity of interesting and inspiring the children connected with our churches and Sunday-schools, and so winning their support while they are yet young for the mission cause. I always listen with a certain amount of painful regret to discussions that take place in our Mission House and elsewhere concerning the difficulty of getting the rich men in our churches to sustain the mission cause with gifts proportionate to their means, and find myself

inclined to look sceptically on proposals made with a view to securing more liberal contributions. If we are to realise the increase of income, which we all feel is so urgently needed, we must give more anxious thought to the training of the children.

The meeting that holds the first position in importance in our missionary anniversary week in Liverpool is the *Juvenile Demonstration*. On this occasion adults are not allowed to take even a back seat in the assembly. All are rigidly excluded, save the children and young people with their school officers, teachers and workers, and last, but not least, the ministers of our churches. This meeting is held on a Friday evening; the ministers come to it, every one of them, almost without exception, and here they gain some of their inspiration for the missionary services on the Sunday. We believe in keeping up from beginning to end the interest and variety of the meeting. With this end in view we arrange for three speeches, strictly limited to a quarter of an hour each, interspersed with missionary hymns and tunes which will save the meeting even if the speeches are calculated to kill it. After the third speech and during the hymn following, carefully-prepared machinery is brought into operation, whereby, without the least confusion or disturbance, the children find themselves in front of a huge sheet, and, by the time the last line of the last verse is sung, the first of the limelight lantern views is on the screen, and the fourth speaker is ready to describe the pictures illustrating his field of work.

Our Missionary Conference grows in favour year by year. Business men especially seem to appreciate the opportunity thus afforded of obtaining information on matters seldom touched upon in speeches delivered at public meetings. Missionaries, too, discover by means of the questions addressed to them the drift of thought and feeling amongst the leading men in our churches, and are often greatly cheered by evidence thus given of the vital interest that is taken in the progress of their work.

The Ladies' Annual Meeting precedes the Conference, and the social gatherings between the two meetings afford a much valued opportunity of personal intercourse between the missionaries, ministers, and members of our churches.

The Missionary Sermon has always been richly blessed as a means of instruction and inspiration, especially to young men and young women. The best preachers in our own and other denominations have from time to time responded to our invitation, and in their sermons have never failed to set forth the great principles of the Christian faith, and the responsibility resting on those who receive and believe them.

NOTES from HEADQUARTERS



FROM THE FOREIGN SECRETARIES.

THE perils to which some of our missionaries in New Guinea are constantly exposed are painfully illustrated by the sad news which has recently come of the drowning of the acting magistrate of the Western District with four of his men. They were travelling from Mr. Chalmers' station at Saguane to Daru in their whale-boat when the boat was capsized. When we remember that Mr. Chalmers has gone to and fro on this very route for years, sometimes in the *Niud*, but quite as often in the Mission whale-boat, and that he has been exposed on these journeys again and again to wild weather, the fact of his preservation becomes more remarkable. The gentleman who has been drowned was well known on the coast, and was thoroughly familiar with the conditions of navigation. His death has been a great grief to Mr. and Mrs. Chalmers, by whom he was greatly esteemed. Verily God has been good to the Mission, and His merciful care has been signally proved on many occasions. Since the commencement of the work in 1872 not a single missionary has been drowned, though quite recently Mr. Chalmers, Mr. Holmes, and others have been in imminent peril of death while journeying by boat on the coast in stormy weather.

Not long ago the Society was appealing for a fully-qualified medical missionary for the new work in Hunan. That appeal was responded to by Mr. Ernest C. Peake, M.B.Ch.B., who is now on his way out to China to enter upon this important post. Now the need is in Central Africa, and it is equally urgent. The death of Dr. Mather has been a great loss to the Mission. He was beloved and trusted by all who knew him, and his services were constantly in request. The stations are so far apart that a medical missionary residing at one of them is of very little use at the others, especially in cases of sudden emergency. In that climate disease and accident take a very rapid course. If medical assistance can be given promptly, it is of very great value. If it has to be delayed for two or three days, or even more, while a messenger goes to a station forty miles away, and brings back the doctor, the risk of a fatal issue of any trouble becomes very great. The Society needs a strong man, physically strong and professionally capable, a man of resource and judgment, and one whose temperament and disposition will make him a "brother beloved," even under the trying conditions of a tropical climate. For a skilful physician of earnest Christian character and truly evangelistic spirit, the opportunity of unique Christian service is an exceptionally interesting one.

R. WARDLAW THOMPSON.

THE prominence given to Madagascar affairs through the recent issue by H.M.'s Government of important papers has led many friends of the Society to wonder whether any new complications have arisen likely seriously to affect the Mission. Happily, as far as we know, nothing of the kind has occurred. In common with other subjects of the Queen, it must be confessed that our missionaries in Madagascar are seriously burdened by the heavy duties levied on all British imports. Indeed the most explicit instructions have come to hand from them begging us not to send out mission cases, as formerly, for the simple, yet sufficient reason that the charges on these are now prohibitive. But the missionaries accept the inevitable, and are content to leave commercial matters in the hands of merchants and representatives of the two Governments. As regards the Society's special work they write hopefully. The persecution of Protestants has almost died out, and the promises of General Gallieni to the Society's Deputation are loyally adhered to. For the great change *their* visit brought about we cannot be too thankful. The more recent visit of M. Boegner, Secretary of the Paris Missionary Society, and of M. Germond, his colleague, has also effected much good.

ON another page will be found some impressive words, uttered by the Rev. George Owen, of Peking, respecting the present crisis in China. From Central China we hear ominous reports of a restless rebellious spirit; nor is it yet definitely known whether the Imperial troops have effectively repressed the outbreak of lawlessness in the west. But, with or without action on the part of one or other of the Powers, it is tolerably certain that the turbulence will be put down and quiet restored; and, following this, we may confidently expect advance of many kinds—commercial, industrial, educational, and religious. Never did young Chinamen manifest such interest in things foreign as to-day; never have missionaries had greater encouragement in their work. In the meantime it is for us to "watch and pray," and to be prepared to seize the golden opportunity, to enter open doors.

IN connection with China I should like to call attention to Mrs. Arnold Foster's contribution to missionary literature—"In the Valley of the Yang-tse"—published by the Society, price 2s. 6d. Though written expressly for the young, the book contains much information concerning Central China and its people that adults will read with interest and profit. We shall be happy to forward copies direct from the house, post free, on receipt of a postal order for half-a-crown, or the book can be ordered through booksellers in the ordinary way.

THE Cantata, "Boys and Girls of Other Lands," is evidently meeting a need. A Sol-fa edition is now in the press and will be ready for issue by the time this magazine is published.

WE have had Mr. Gaunt, the newly-appointed Editor, spending a fortnight with us in the Mission House. As he is not free from Mansfield College until the end of Hilary Term (the middle of March), we have to defer the pleasure of welcoming him as a permanent addition to the staff; but the short time spent with

us in January should prove useful in giving Mr. Gaunt some insight into the nature of the duties that await him when he "comes to stay" a couple of months hence.

GEORGE COUSINS.

FROM THE HOME SECRETARY.

THE financial position at the end of December shows that the slight increase in contributions for general purposes reported last month has been more than maintained, and that the receipts from legacies will be unusually large. So far, however, there is no indication of that general advance for which we have hoped, and which is needed for our ever-growing work. The responses to the special appeal which have reached me up to the middle of January amount to £858 5s. 6d., of which £431 12s. 6d. are donations and £426 13s. subscriptions.

A RENEWED opportunity of help will soon be afforded in the return of the Week of Thanksgiving, Prayer, and Self-Denial, which commences on February 19th. The amount raised by this special week in 1898 was considerably in advance of the total for 1897. If we were this year to raise the same amount as in 1892 (nearly £10,000) we should have a jubilant anniversary.

THE Children's Missionary Band, with 60 branches, continues steadily to increase its useful help. The contributions last year amounted to £263 11s. 8d., in addition to several sums included in local lists of contributions. While we are thankful for this pecuniary assistance, we attach much more importance to the spread of information and the deepening interest which the various bands effect. The honorary secretary will gladly supply further information, and arrange for help in the formation of new branches.

I AM glad to report that the lending library is now ready for use by all interested in our work. It is hoped that frequent application will be made for its many valuable and interesting books by those who are seeking to extend their own knowledge of the great missionary enterprise and to enlist the sympathies of others by sermons, lectures, addresses or informal talks. Our equipment is now fairly complete. By means of the library, curios, pictures, maps, and lantern slides a great deal can be done to maintain the interest between the annual missionary meetings and to bring the claims of the heathen frequently and forcibly before all parts of our constituency. The conditions on which the library can be used are:—1. That borrowers purchase a catalogue, price 6d. 2. That no charge for carriage be incurred by the Society. 3. That no book be retained for more than fourteen days, unless the loan be renewed. 4. That any damage or loss be made good by the borrower.

MEMBERS of the Watchers' Band will, of course, be at liberty to borrow from this general library on the above-named conditions. Changes in the conditions of using the Watchers' Band Library are noticed on page 41.

ARTHUR N. JOHNSON.

PROCEEDINGS OF THE BOARD.

Board Meeting, December 20th, 1898.—Mr. F. H. HAWKINS, LL.B. (for the first hour), and Rev. W. BOLTON, M.A., in the Chair. Number of Directors present, 55.

The Rev. R. Wardlaw Thompson introduced the Rev. R. J. and Mrs. Ward, of Madras, and Miss Daisy Ward, who has already shown her interest in Mission work, first by learning one of the native languages, and then by being a helper in the Salem Mission for the past twelve months. Mr. Henry Beard, of Cape Town, who had also come to meet the Directors, had been a warm friend of the Society and of the Congregational Churches in South Africa for many years, and was widely known and highly esteemed in Congregational circles. The Chairman welcomed the friends, and also bade farewell to the Rev. J. S. Moffat, G.C.M.G., who will shortly be returning to South Africa. Mr. Ward briefly addressed the Board, and Mr. Beard remarked that the work of the Society in South Africa was to him a "home" question. Those in Cape Colony who held views on Native questions that were acceptable in the Mission House were in a minority. He had been gratified by hearing that the Board had had its thoughts turned to the matter of education in South Africa. With all the country opening up there was a heavy burden resting upon the Society. Mr. Moffat hoped that by his visit to this country he had gained the sympathy of a good many friends in the work he and others were trying to do in South Africa. There was a time when the London Missionary Society was honourably distinguished in South Africa. In the very early days it stood in the very forefront of the battle for the freedom of the slaves—more especially in the person of the revered Dr. Philip—a battle for some consideration to be shown to the Native races generally. Then there came a time of comparative peace and success, the emancipation of the slaves and the progress of missions generally; but there had now come what seemed to him something like a reaction. People in South Africa were very much under the influence of men who had accumulated enormous fortunes, and who looked upon that as the chief end of life. And there was also the reaction from the Transvaal, where the Native was treated as an inferior being—as hardly a human being at all. A good deal of the Transvaal spirit was coming back upon the Cape Colony, and under these circumstances it seemed to him that the representatives of the Society would be driven more or less into a controversial attitude. They would have to fight another battle if they were faithful to their principles and duty. He was returning to resume his wandering life in the Western province, and to look after the slaves—he could not call them by any other name. His own hope was that the term of apprenticeship would not last out the five years, and from all he could hear, it was breaking down on all sides.

The Board adopted a resolution of condolence with the widow and family of the late Mr. J. P. Fawckner, of Newport (Mon.), who was a Director of the Society. They also accepted, with much regret and sympathy, the resignation by Mr. J. R. Wild, of Nottingham, of his seat on the Board on account of growing infirmity. Mr. Wild has been a member of the Board for just over twenty-six years. His sympathy has been most active, and his energy most unreservedly devoted to the interests of the Society.

Board Meeting, January 10th, 1899.—Mr. F. H. HAWKINS, LL.B., in the Chair. Number of Directors present, 88.

This being the first meeting in the New Year, the Board met half an hour earlier than usual and devoted that time to prayer on behalf of the work of the Society, under the presidency of the Rev. W. Bolton, M.A., Deputy Chairman.

The Rev. R. Wardlaw Thompson introduced the Rev. J. Pritchard, who is pastor of a large and interesting Kafir congregation at Port Elizabeth, which is doing a very considerable amount of educational and missionary work. Miss Stevens had come home from Mirzapur after a full term of service. Mr. Thompson also introduced the Rev. W. C. Willoughby, of Phalapye, Bechuanaland; the Rev. H. J. Goffin, of Kadiri, South India; the Rev. G. Owen, who has taken a very prominent and influential position in Peking, and is regarded as one of the foremost Chinese scholars in North China. The Rev. Arnold and Mrs. Foster had long been known as earnest and wise workers at Hankow, and during their visit to this country had gained universal respect. Miss Lillie Saville, M.D., had made a very warm place for herself in the love and respect of the Mission at Peking. Mrs. Haines, wife of the Rev. T. Haines, of Belgaum, was now going back to India after a long residence in this country, because her only son and his wife (the Rev. W. P. and Mrs. Haines) were also going out to India as missionaries of the Society. The Rev. A. T. Foster had been appointed to Pareychaley, Travancore, one of the largest of the Society's Mission districts in India. Dr. E. C. Peake, son of a missionary and brother of another missionary of the Society, was going to undertake pioneer work in the region of Hunan, Central China.

The Chairman, in addressing the missionaries one by one, said the Board felt very grateful to Mrs. Arnold Foster for the charming book she had written as the New Year's Offering prize.

Mr. Pritchard said that as the outcome of the work of the Society the Congregational Churches in South Africa held a proud position. There were 37 self-supporting Native churches, with 11,000 members, and 70,000 adherents, and in 1897 they raised £12,000 for the support of their own churches. When he (Mr. Pritchard) took the pastorate of the Edwards Memorial Church, Port Elizabeth, eighteen years ago, there were 75 members; now there were 450.

The missionaries briefly addressed the Board. — The Rev. R. Baldwin Brindley commended them to God in prayer.

The Board decided to accept the invitation of the International Congregational Council to send six delegates to the meetings in Boston in September, the representatives of the Society to be Mr. Albert Spicer, M.P. (Treasurer), Rev. R. Wardlaw Thompson, the Rev. A. N. Johnson, M.A., Mr. F. H. Hawkins (Chairman), the Chairman of the Board for the year beginning in May, and Rev. C. Silvester Horne, M.A. The Board also cordially endorsed Mr. Thompson's acceptance of a personal invitation to read a paper at the Missionary Session of the Council.

Offers of service were accepted from the Rev. W. Macfadyen Scott, Mr. James Mathers, B.A., Miss Agnes M. Ure (daughter of the Rev. J. M. Ure, of Cuddapah) and Miss H. P. Stringfellow. Mr. Scott was appointed to Coimbatore, and Mr. Mathers to Cuddapah.

VALEDICTORY SERVICE.

FOLLOWING the leave-taking of the Board of Directors referred to above, a Valedictory Service was held the same evening at Lewisham High Road Congregational Church, under the presidency of the Rev. W. Justin Evans, pastor of the church. After a hymn, reading of the Scriptures by the Rev. George Cousins, prayer by the Rev. A. D. Jeffery, of Peckham, and a second hymn, the Rev. R. Wardlaw Thompson introduced the missionaries, whose names and destination were as follows:—*India*: Returning to station, Mrs. T. Haines, Belgaum; new workers, Rev. A. T. Foster, Pareychaley, and Rev. and Mrs. W. P. Haines, Vizagapatam. *China*: Returning to station, Rev. and Mrs. Arnold Foster, Hankow; Dr. Sewell McFarlane, Chi Chou; and Dr. Lillie Saville, Peking; new worker, Dr. E. C. Peake, Hunan. *Samoa*: Returning to station, Rev. and Mrs. J. W. Hills.

Beginning with Samoa, as representing the last stage of missionary work, when the Society is dealing with an organised Christian community, and is preparing it for the broader life of the future, when it finally emerges from pupilage to independence, Mr. Thompson next described the four Chinese fields to which several of the outgoing missionaries were proceeding: Peking, the fascinating capital and centre of political movement and struggle, reform and conservative reaction; Hankow, the very heart of the Chinese Empire and a city in touch with all its provinces; Chi Chou, a rural station, otherwise unknown, but as the headquarters of thriving missionary operations intensely interesting; and Hunan, the exclusive, anti-foreign, strong, vast, densely-populated province, hitherto closed against the Gospel, but at last to be thrown open in answer to the prayers of God's people. Then, passing to India, Mr. Thompson briefly referred to the work in Belgaum, to which Mrs. Haines was returning, and the large districts of Vizagapatam and Pareychaley; the former with but a handful of native converts as yet, the latter with a large Christian community of nearly 18,000 people; the difference being due to the fact that in Pareychaley the people are low-caste, or non-caste, whereas in Vizagapatam they are bound by the iron fetters of the caste system. After another hymn, the Revs. A. T. Foster, W. P. Haines and Dr. E. C. Peake, as new workers, Mrs. Haines, Dr. Lillie Saville, the Rev. J. W. Hills, Dr. Sewell McFarlane, and the Rev. Arnold Foster, as returning missionaries, all briefly addressed the meeting. After the hymn, "Lord, speak to me," the Rev. W. Justin Evans delivered the valedictory address, which was characterised by a tenderness of sympathy, a beauty of conception, and a force and eloquence of speech that greatly impressed both the missionaries and the large congregation that had assembled; and the Rev. R. Fotheringham, M.A., of Blackheath, offered the valedictory prayer. The service was brought to a conclusion by singing that beautiful little hymn, "With the sweet word of peace," and the benediction, which was pronounced by the Rev. J. Morlais Jones, of Lewisham.

THE STUDENTS' HOSTEL, TREVANDRUM, TRAYANCORE.

BY MR. H. T. WILLS, M.A., B.Sc.

AT last it is possible to send a photograph of the Students' Hostel, which is one of the many results of the Forward Movement, and to establish which I was sent out in 1892. The building was begun towards the close of 1896, and is not yet completed, one whole side of the quadrangle

large enough for one man. The centre block contains two storeys, on the ground floor being the entrance lobby, with the "office" on the left and a staircase on the right, the latter leading up to the Warden's room, which occupies the whole of the upper storey. The windows of this room can be seen over the roof of the cubicles to the right. Before the entrance is a massive pillared portico, the only bit of "pride" in the whole building, which otherwise is severely plain and simple. Something was necessary to give a little



THE STUDENTS' HOSTEL, TREVANDRUM.

having been left unfinished owing to lack of available funds. The photograph shows the front.

A short description of the building may be interesting. It has a frontage of 132 feet, and a depth of 110 feet, so that it covers a considerable area. At each end of the front is a large study or meeting-room available for Bible-classes, Y.M.C.A., and other purposes. Between these and the centre block are five "cubicles" (each 10 feet by 6 feet), just

appearance to the front, as it stands in a most prominent position, facing the military parade ground. The roof behind this portico is a little too low, but this is only temporary, as it is to be raised when a further building is erected behind this block, as is contemplated sometime later on if extension is required.

Passing in through the lobby, we reach a covered verandah, which runs the whole way round the court, con-

necting the rooms, and come out into the open space in the centre through an archway, which will eventually be the entrance into the extension mentioned above. The blank wall forming the back of the centre block is intended to be the front wall of this extension, which will either contain a meeting-hall, or more cubicles, according to the need. The eastern side contains ten cubicles, there being twenty in all in the present building. The northern side contains seven rooms of a larger size for those who wish to be together, but so arranged as to be capable of being divided into the single rooms if found desirable. The western side is left unfinished. It is to be a two-storeyed building, containing twenty-two rooms. When it is finished, there will be accommodation for some sixty men, and from present indications it will all be needed. Behind the quadrangle are the kitchens, dining-rooms, lavatories, &c., and the whole is enclosed by a wall. In the ground in front of the portico a tennis court is being made for the use of the students, some of whom are expert players.

The building so far has cost £870, of which only £580 has been subscribed. The completion of the building will cost another £230, or £1,100 in all. There is thus some £520 still required. This does not include the possibly needed extension referred to above. That will need £400 more, but it is not proposed to erect that until necessity arises.

This hostel will undoubtedly meet a great need in our work here, and bring our educated Christian men more directly into touch with the missionary, who, by his constant influence, and by means of Bible-classes, &c., will be able, it is hoped, to help them to a more definite Christianity, and thus make them a great power for good in the various spheres to which many of them will be called. Not only our own L. M. S. men, but those connected with the C. M. S. and Syrian Churches will be thus helped, and even Hindus have shown a desire to avail themselves of the accommodation provided. We cannot admit them at present for want of separate kitchens, &c., but it is clear that to bring some of the high castes into direct touch with the missionary will be a grand thing. I therefore sincerely hope that before long I shall have sufficient funds to enable me to provide for all applicants. The hostel has not been built too soon, there being some hundreds of students in Trevandrum who have no proper home, and the Senate of the Madras University has, it seems, recently passed a rule that all students presenting themselves for examinations must either live with their parents or guardians, or in some recognised hostel. When this comes into effect we are likely to be overwhelmed with applications, there being no other hostel in Trevandrum.

I would just add that our present accommodation is being, or in a few days will be, taxed to the utmost, showing the great need for completing the western wing. Some of the students are shown in the photograph.

TO BENDED KNEES? OR TO EMPTIED POCKETS?

MALACHI iii. 8-10.

MANY of our readers will have observed the frequent use in public prayer of part of the tenth verse of the third chapter of Malachi, running thus: "Prove Me now herewith, and see if I will not open the windows of heaven, and pour you out a blessing, that there be not room enough to receive it." This is frequently pleaded as a promise to prayer (members of the Watchers' Band will find it so used on the flyleaf of the Manual). To do so, however, is one of the most daring of those perversions which arise from using Scripture phrases or verses apart from the context. The first half of the verse runs: "Bring all the tithes into the storehouse, that there may be meat in My house"; and the previous verses show that in robbing God of His tithes the Jews had robbed themselves of His blessing. The word "herewith" refers, therefore, not at all to prayer, but to arrears of tithes. When "all" these are brought in, God is "proved," and is not found wanting. He will never be surpassed in generosity or readiness, and is only waiting for that thankful acknowledgment and tribute which is embodied in the tithe, and for that consecration of the whole of the substance which it signifies, in order that He may "pour out" His superabundant blessing. Even temporal blessing is often rightly withheld because of faithless stewardship in this respect. Those whose hearts are not set on earthly good can alone be safely trusted with much of it. And, apart from all temporal blessing, the spiritual boons sought by those who pervert this text as if it were a call to prayer may be said to be delayed for want of faithful self-examination and reformation as to their comparative scales of living and giving. When all the supporters of the L.M.S. make the attempt to prove God in the manner indicated by the prophet; when our young men start life on this principle, and our old men "bring in *all* the tithes" of neglectful years, the funds of foreign missions and of the L.M.S. will not lack their share of the benefit, and over all its stations and throughout all its agencies will be experienced such manifestations of God's power and presence as will justify the prophet's exhortation. *Not to bended knees but to emptied pockets* is the promise made. "Prove Me now HEREWITH, saith the Lord, and see if I will not pour you out a blessing." Who will thus prove God?

W. D. McL.

NEW MISSIONARIES.

WILLIAM PRITCHETT HAINES, B.A. (Oxon.), is a son of the Rev. T. and Mrs. Haines, of Belgaum. He was born at Bellary in 1871, when Mr. and Mrs. Haines were working there. He has been educated at Bristol Grammar School, Independent College, Taunton (and subsequently



REV. W. P. HAINES, B. A.

as a private pupil of the Rev. F. W. Aveling), and Mansfield College, Oxford. On going to Oxford he joined the Non-collegiate Society, and subsequently performed the rather unusual feat of qualifying for a degree in the two schools of History and Theology, gaining honours in both. He has been appointed to Vizagapatam, South India.

ERNEST CROMWELL PEAKE, M.B., Ch.B., is a son of the Rev. P. G. and Mrs. Peake, of Madagascar, and was born in that island in 1874. At an early age he was sent



DR. E. C. PEAKE.

to the School for the Sons of Missionaries, Blackheath, and subsequently studied at Southport and Edinburgh. He is a member of Morningside Congregational Church, Edinburgh. In offering his services for the Mission to Hunan he has felt clear indications of God's will.

ROBERT HOWIESON was born at Tillicoultry in 1870. He

has been studying at Glasgow University, and at the Theological Hall in that City, being a member of North Dundas Street E. U. Church, Glasgow. Before entering upon this



REV. R. HOWIESON.

course of training he had been engaged in business life. He has left for South Africa to assist the Rev. J. Mackenzie in the work at Hankey.

ARTHUR THOMPSON FOSTER was born at Bradford



REV. A. T. FOSTER.

in 1873. He has been a student at Hackney College, and has been appointed to work at Pareychaley, as successor to the Rev. J. Knowles.

A CHRISTMAS GREETING FROM TIENTSIN.

"AS THE FATHER GAVE ME COMMANDMENT, EVEN SO
I DO. ARISE, LET US GO HENCE."—*John xiv. 31.*

LORD, in the secret place
Where Thou dost talk with me,
I look into Thy glorious face,
And joy Thine own to be.

But, prostrate at Thy feet,
Thy words my pulses thrill :
—"Arise, let us go hence," 'tis sweet
Love's errand to fulfil.

*I go to save the lost,
Come thou with Me, and share
The toil and pain it needs must cost
Their sins and griefs to bear.*

O God-revealing word !
Love, tender, strong, and free ;
But,—“let us go,” sayest Thou, dear Lord ?
I cannot go with Thee.

Thou goest to a Cross,
Which only Thou canst bear ;
How should I share its shame and loss ?
How triumph with Thee there ?

Again the voice Divine !
Love made Me one with thee,
And all I have and am is thine,
Since thou art one with Me.

The Cross I bore of old
Can ne'er be Mine again,
Yet all the ages but unfold
Its mystery of pain.

For earth is yet unsaved,
The world for which I died,
And human hearts by sin enslaved,
Nor helper have, nor guide.

My love hath broke thy chain,
My grace hath made thee free,
Wilt thou not share My love and pain ?
Go,—win earth's crown for Me !

Thy Cross, which yet is Mine,
I bear Myself in thee ;
In thee I suffer still, and thine
Shall be My victory.

O Lord, my sin forgive !
My cowardice and fear ;
'Tis life for me for Thee to live,
And heaven to feel Thee near.
Where Thou goest, I will go,
I cannot leave Thy side,
Through me, to men Thy mercy show,
In me, be glorified.

JONATHAN LEES.

A GREAT MOVEMENT.

IN his interview with the Board of Directors referred to on page 29, the Rev. G. Owen, of Peking, stated that had not the Emperor of China's course of reform been checked, other edicts would doubtless have appeared, including one to give full toleration to Christianity in China. So near did Christianity come to one of its grandest triumphs ! The edicts which were issued, and the way in which they were received, showed how great was the impression that had been made upon China. It was impossible to think of such things a few years ago, but now among the upper classes there were large numbers who were hoping and longing for reform, and large numbers were enthusiastically desiring to acquire the English language and to pick up any bits of science. At the present time in Peking there was the most glorious opportunity for Christians to do great things for China. He could not say that the Chinese were longing to become Christians, but they were very anxious to know something about Christianity. The higher classes in particular were excited to know what Christianity was, and to find out the great secret of the greatness and the strength of the West. There was in Peking a great sphere for the preacher and the teacher. He believed that in the next few years there would be revolutions in the government, in commerce, and in the religion of China. The character of the revolution in each of these departments would depend largely upon what the Church of Christ did for the Chinese Empire.

WEEKLY PRAYER-MEETING.

THIS meeting is held in the Board Room of the Mission House every Thursday afternoon, from 3 to 4. All friends are welcome.

Any interesting items of information recently to hand from the field are communicated by one of the Secretaries.

OUR MISSIONARY DISTRICTS.

HONG KONG.

BY REV. J. CHALMERS, M.A., LL.D.

GEOGRAPHY.—This district, which includes Canton and the adjoining country, resembles Calcutta in several respects. Both districts lie on the 22nd and 23rd parallels of north latitude, just within the tropic. Both are in the delta of several large rivers combined, and it is possible to travel by some water-channel, large or small, in almost any direction—north, south, east, or west. Sometimes your course is across rich alluvial plains, but sometimes also between hills or through gorges. Formerly steam-launches were not allowed in the interior, and progress was often very slow; but with the free use of steam power travelling would be altogether delightful.

The sketch-map of the stations of our Hong Kong district represents an area of more than 6,000 square miles, yet it is not a tenth part of Kwang Tung (Cantou), one of the eighteen provinces of China proper. If, however, these stations were fully occupied the missionaries would be placed within easy reach of several millions of people. The population of Hong Kong, notwithstanding the ravages of the plague, is now near a quarter of a million; that of Canton City (though no reliable statistics are obtainable) is about a million and a half; and Fat-shan is a very large and populous town. In the two remote magisterial districts (*hien*) of Pok-lo and Ts'ung-fa, the people are scattered in villages large and small, and on farm-steadings. My experience is that there is more honesty and naturalness found among these rustics than in the great centres; and I should have more hope of converting these than of converting the literary graduates and mandarins, whose education, in spite of Confucian morality, is corrupt and corrupting.

History.—Canton was first occupied by Robert Morrison in 1807; and although at that time he could not move freely among the people, he busied himself with private teaching and study, by which he laid a good foundation, and set an eminent example, for future workers. The East India Company found his knowledge of Chinese, acquired in less than two years, very useful to them, and hence he was permitted to remain. Every Protestant missionary in China looks back with reverence and honour to Morrison, the noble pioneer of evangelical mission work in China, whose first aim was to give the Bible to the people.

William Milne joined Morrison in 1813, but was not allowed to stay; and Morrison was never able to do any public work either in Canton or in the Portuguese settlement of Macao until his death in 1834. Meantime, Milne, who had found a more open field in Malacca, and established, with the help of Dr. Morrison, the Anglo-Chinese College there, died at his post in 1822.

On the death of Dr. Morrison, Canton ceased to be occupied by the Society, and remained so for some years, during which the relations between Great Britain and China

became more and more strained till, in 1839, every British subject had to leave Canton; and in 1841 the Emperor of China declared a war of extermination against all European "barbarians."

Meantime the island of Hong Kong was taken and guarded by our navy, and the trading community took refuge there. Our Society, watching the course of events, and eagerly expecting a favourable issue of the war, began to send out missionaries to Canton. Between 1839 and 1843 there were three young men all appointed to Canton, waiting and preparing for their opportunity in the neutral Settlement of Macao. Their names are well known: Dr. William Lockhart, Dr. Benjamin Hobson, and Mr. William Charles Milne. Dr. Legge also, who had been sent to Malacca, and was taking charge of the Anglo-Chinese College, held himself in readiness to move with that institution to our new colony of Hong Kong. Of the three others only Dr. Hobson remained in the South, and he it was who first, after Dr. Morrison, re-opened the Canton Mission about the year 1848. His medical, scientific, and religious works in Chinese have held their place, the two first having been reprinted in Shanghai and Japan. And it should not be forgotten that Dr. Morrison had as his assistant in evangelistic and pastoral work Leang Afa (*Cantonese*, Leung Afät), a convert of Dr. Morrison's time; while Dr. Legge had another survivor of the same period, Wat A-ngong, taking charge of his boarding pupils. When I went to Hong Kong in 1852, I had the privilege not only of seeing and taking part in Dr. Legge's educational work, but also of visiting Dr. Hobson in Canton, and becoming acquainted with his medical and evangelistic labours, which have left a bright mark on that city and neighbourhood to the present day.

The next great crisis of our Mission was the war of Great Britain, ultimately allied with France, against China, which broke out in Canton in 1856, and was not finally settled till the ratification, at Peking (1860), of the Tientsin Treaty. Dr. Hobson and his family had to take refuge in Hong Kong in December, 1856, when a mob burnt the foreign factories, and all Europeans left the place. After that Dr. Hobson went to Shanghai to relieve Dr. Lockhart, and returned not to Canton.

In January, 1858, when Canton was taken by the Allies, and governed by a commission of English and French officers, it became safer than it ever was before for any European to dwell there, and missionary operations seemed very hopeful. But just then, Dr. Legge having to take furlough, the force of our Mission was reduced to its lowest ebb. I was left alone, with the whole district open, and even the country for miles round safe for travel or work, while in Hong Kong alone there was work cut out for two men at least.

However, next year Dr. Legge returned, bringing with him F. Storrs Turner, with whom I proceeded at once to Canton. We restored the ruined premises of Kumlifau

Hospital, collected all we could of the scattered converts—about twenty, I believe—and recommenced preaching with the help of two native evangelists whom Dr. Hobson had employed. We also for some years had much effective healing work done, but our medical men failed us, and it was stopped. It was taken up immediately, however, by the American Presbyterians, who carry it on to the present day.

From that time—that is, from 1860 onward—the Canton Mission has been gradually expansive. In 1860, Pok-lo district, about seventy miles due east of Canton, was opened. When I say “opened” I mean that we had obtained such a measure of success, having several tens of church members, and friendly relations with families and villages, that we sought and got a local habitation in the place, appointing evangelists, and visiting these from time to time.

In 1865, Dr. Eitel, a Basel missionary who joined us, took charge of Pok-lo. After his removal to Hong Kong and taking charge there, others continued to visit the station, till, by-and-by, Mr. Eichler, another German brother, was appointed specially to Pok-lo. He did good service for some years, but had to retire on account of health. There have been several hundreds of baptisms there, and there should be always a missionary in charge, especially as the dialect—Hakka—is imperfectly understood by Canton and Hong Kong men.

Fat-shan, a large manufacturing town about twelve miles west of Canton, was opened by a native evangelist sent there by the Chinese Church at Hong Kong. The Chinese raised money to build a large and commodious chapel there, at the opening of which I was present, soon after

returning from furlough in 1870. It was burned down by a mob of rowdies the same evening, but the British Consul got it restored. Once afterwards a similar thing happened to it. Now, however, there has been peaceful work for many years in Fat-shan. The Wesleyans have also a mission and a hospital there.

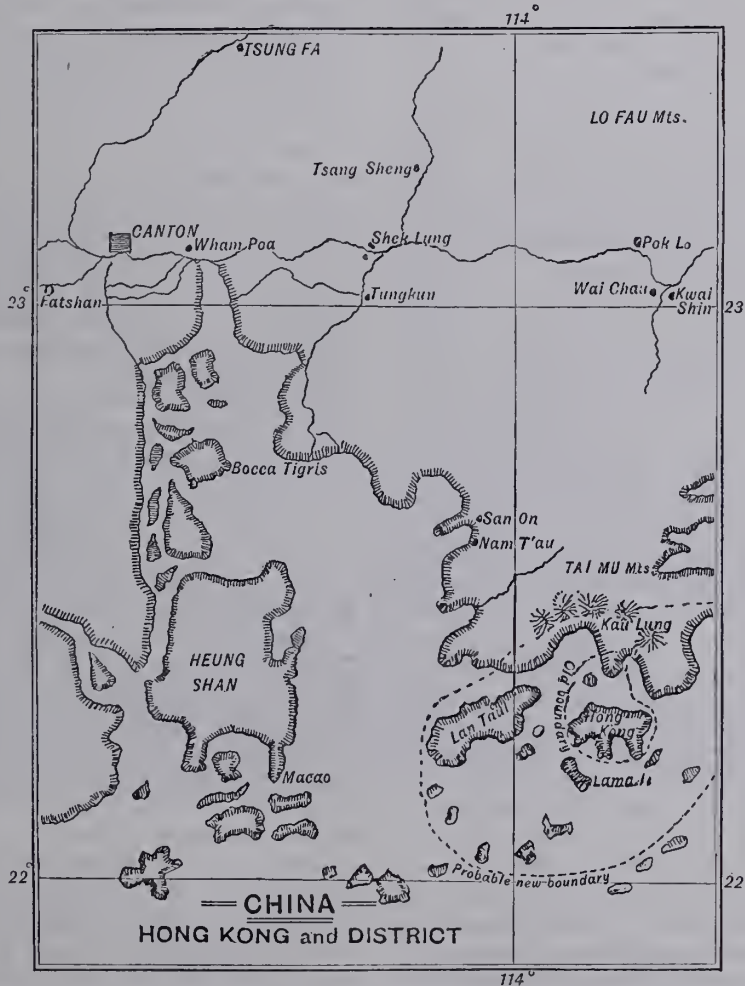
Ts'ung-fa, about thirty miles north-east of Canton, was frequently visited by me in the seventies. The encouragement was such as to justify settling a Christian school-

master in the principal town, and the church members increased. Now it is a flourishing out-station. In the last Annual Report we read of a new brick chapel being erected in the city of Ts'ung-fa, under the management of the Rev. H. J. Stevens.

Present State. — I must refer the reader for information on this subject to the Annual Report and frequent articles in the CHRONICLE. The statistics speak for themselves. I wish there were larger numbers to quote. But I can speak from personal knowledge of the general good character and Christian attainments of our people, as well as of the good work that many of them are doing for the advancement of the Kingdom of Christ. Finally, I rejoice greatly in the confidence and loving regard

which I can cherish for every member of the staff now remaining in the district, from the venerable senior, Mr. Pearce, to the young man of great promise, of whose arrival in Hong Kong we hope soon to hear.

In all, there are at present five male and five female missionaries in the district, six of whom are stationed at Hong Kong, and the remaining four at Canton.



A DIFFICULT CASE.

A LETTER FROM MRS. BAYLIS THOMSON.

DEAR FRIENDS,—I want to ask your interest and prayers on behalf of a young heathen woman of the Chetty (or tradesman) caste. When about four years of age she attended the school Dr. Thomson and I erected in her village, two miles from Neyoor. She left before she was able to read well, but ever since has been visited by the Zenana teacher. As soon as she could read I gave her a Testament. This she has read through, and takes great delight in the teachings of Jesus. She is now nineteen years of age, and has been married five years.

For over four years she has been under deep conviction. It began in this way. A painful eruption broke out on her arms. Her relations, ascribing it to evil spirits, tried to persuade her to make offerings at their temple. This she firmly refused to do, saying Jesus, in whom she trusted, could heal her, and the disease left her. Her faith has increased year by year, and she has wonderful faith in prayer. She often takes her Testament to a corner of the verandah and reads and prays amidst the jeers and scoffings of her husband and relations. In the month of March Elizabeth told me Parvathy was in great distress of mind as to her duty to confess her faith. I went to see her, read and prayed with her and her sister, and encouraged her to remain firm. The conviction is strong in her that she should leave all for Jesus, but whenever she speaks of coming to see me her husband shuts her up in the house. However, one day in July, on pretence of going to the hospital, she set out with her mother. On the way she said to her, "I must go and see the Ammal." At this her mother got very angry and told her she was to go straight home. She lifted her heart to Jesus to change her mother's heart. Her prayer was heard. Accompanied by her teacher, Elizabeth, she came to my bungalow with her two-year old little boy. We had a long and deeply interesting conversation. She told me that for two days and nights she had been in deep anguish of spirit, and could neither eat nor sleep. Then a great light appeared to her and gave her great joy. Opening her Testament her eyes lighted on these words (Romans viii. 1): "There is therefore now no condemnation to them which are in Christ Jesus," &c., and she was greatly strengthened. It was beautiful to watch the expression on her countenance as she related her experiences and firm resolve to suffer any persecution if she only might serve Jesus. I read from Matt. x. 26-42, and prayed with her. Her little boy, who was looking with delight at the pictures round the room, on his mother telling him we were going to pray, at once clasped his little hands together and bowed his head on them. It was a touching sight, and speaks volumes of the mother's example, and how this young woman, amidst all her heathen surroundings, had taught her infant to pray. Would it not put to shame many a Christian mother? She has named

him Aseervatham (blessing), in token of benefit received soon after his birth at the hospital.

It being time for our weekly prayer-meeting, I told her to go and ask her brother, who was waiting in the village, for permission to remain. There she was seated with our women and able to take her turn in the reading. She was so happy with us, and apparently had quite made up her mind to stay! She says her husband, who is an illiterate man, is only a hindrance to her in doing what is right, and wants her to go to their temple. But I told her I could not encourage her to leave him; to return to her house, be a witness for Jesus, and pray for her husband. She has since attended the prayer-meeting and service at the chapel with her sister, but with great difficulty. She is well connected. Several of her female relations have learnt to read the Testament, and are visited by us. She would have all to lose, in a worldly sense, by joining us, but her heart is set on it. Dear Christian friends and *watchers*, join your prayers with ours that this dear woman may have the desire of her heart; that her husband, too, may join her; that we may have wisdom in dealing with this difficult case; that by confessing Christ she may lead the way for many another bound by the shackles of caste, but Christians in secret, to glorify God by an open profession.

The seed of the Word of God is sown broadcast in many heathen villages by our agents—men and women, and we look for the abundant harvest.

Neyoor.

A. M. BAYLIS THOMSON.

"IN THE SAME PROPORTION."

IT is sometimes said, not always approvingly, that the Scottish mind is "logical," and this characteristic is supposed to include a shade of hardness. But a logical tendency has its good side too. The other day a collector for the L.M.S. was heartily welcomed on entering a scrupulously clean room (kitchen, bedroom, parlour all in one) of a member of a Congregational church, an elderly woman living alone. She said: "I've read the little book" (Responsibilities of a Great Heritage), "and I'm going to increase my subscription. I gave four shillings last year, but it is to be five this year. One shilling more is very, very little to the great Society; but I've been thinking if all subscribers would increase *in the same proportion*, the thousands of pounds needed would be got." Yes, and if all subscribers would give *in the same proportion to income* as does this warm-hearted, clear-headed old woman, the constant pleading for increased funds, so necessary and so painful, would become a thing of the past.

[Are there not among our readers those who, if they took the lesson enforced by the above incident, could give an additional pound, or ten pounds, or even one hundred pounds, just as easily as the good Scotchwoman referred to gave the extra shilling?—ED.]

SAGUANE.

BY REV. R. WARDLAW THOMPSON.

WE reached Daru Island, the western limit of our New Guinea trip in the *John Williams*, in the afternoon of Tuesday, April 27th. Daru is the seat of the magistracy for the western district of British New Guinea, but is a very small and not very attractive-looking place. The *Niue* had arrived a couple of hours before us with a note of welcome from Mr. Chalmers, and we at once arranged to return in her to Saguane. Punctually at 4 a.m. the next day the ship's boat took us to the schooner, the party being Mr. Crosfield, Mr. King, Mr. Holmes of Jokea, and myself. The object of making so early a start was to enable us to reach Neva Pass before the tide was out, and thus to reach

little craft of fifteen tons, well adapted for the work for which she is required, and a very good sea-boat. We had a crew of four, consisting of Captain "Bob" (Sidaraka), an Aitutakian, who was for a long time on the *John Williams*, and who is a thoroughly skilful sailor; Louis, the mate, a Samoan who speaks English and is also a smart seaman; and two New Guinea boys. We also had with us Maru and his wife, the native teacher from Saguane, who had been sent by Mr. Chalmers to look after our comfort.

When we had crossed the bar into the channel, we were entirely sheltered from the wind by Bampton Island, and crawled lazily along in the weird stillness of a calm starlit night, taking nearly eight hours to do four miles. It was a night to be remembered for many reasons. We drifted along in the midst of a channel about half a mile wide,



THE "OLIVE BRANCH" OFF KAPAKAPA.

Saguane, forty miles away, that afternoon or evening. The first stage was a beat of nine miles to windward in the darkness of the early morning. Alas! the wind was not steady and the tide did not help us. We took more time than had been calculated, touched ground once or twice in the darkness, and finally, when we were about half a mile from the bar, ran effectually into the mud, and were stranded about 11 a.m. There we had to wait all day in the midst of extensive mud flats barely covered with water until the tide had turned and risen again sufficiently to float us. This happened at 5.30 p.m., when we managed to cross the bar and get into the deep-water channel between Bampton Island and the main land. The *Niue* is a snug

between two low shores densely covered with mangrove trees. There was not a sign of human habitation, not even the glimmer of a fire. Even the Cicadae, the frogs, and the other creatures that make night in the tropics vocal with strange noises, seemed to be silent, or we were too far away to hear them. The only sound that broke the stillness was the splash made by fish leaping out of the water.

In the quiet starlight we sat on deck and talked and sang with a sense of freedom and enjoyment peculiar to such a time. But our pleasure was soon disturbed by a fierce attack from the shore. From all the mangrove swamps the savages mustered in thousands and swarmed on board with a determination which would take no refusal. We resisted

with might and main, and as vigorously as we could, but in vain, and at length we were compelled to beat a retreat to the cabin, where we rigged up as well as we could some nets which were fortunately in our baggage. Only when we had crawled into their friendly protection were we able at



OUR THREE VESSELS.

THE "SIVÉ," THE "JOHN WILLIAMS," THE "OLIVE BRANCH."

length to set at defiance the fierce attention of the mosquitoes—the true cannibals of New Guinea!

At 2 a.m. we had at last reached the further end of Bampton Island, so we anchored and waited for daylight before attempting to cross the wide and dangerous channel of the Fly River. At 5.30 a.m., on Thursday, we set sail again. The distance from the south bank of the Fly River to Kiwai Island is twenty-one miles, but there are some dangerous sandbanks, and the current runs very strong when the tide is falling, so that the actual distance which has to be traversed is considerably more than twenty-one miles. At last we were afloat on the waters of the great Fly River, of which we had heard so much, and which is destined to be some day a great highway for the Gospel, and for commerce into the far interior. If the truth must be confessed, it was about as dreary and uninviting a region as could be found. There is not a hill, or even a decent-sized stone to be seen anywhere. Much of the land is only a few feet above high water mark, and when the tide is low, miles of the foreshore appear as slimy mud flats.

We passed close to one large sandbank on which were many huge drifted trees, and also a large number of pelicans and gulls, and we reached our anchorage, close to the mission station, about 11 a.m. Saguane is the south-eastern extremity of an island about thirty-five miles long, and from four to five miles broad, which divides the channel of the

Fly River into two branches. It is a long low point, covered with vegetation to the beach, and was chosen as the mission station because, being exposed to the wind, it is less unhealthy than any other place in that neighbourhood, and also because it is a convenient centre from which to start to various parts of the widely-scattered district Mr. Chalmers has under his care. The population in the immediate neighbourhood is very small, and at the time of our visit most of the people were away.

In the early afternoon we started in the mission whale boat *Aitutaki* to visit Iasa, or Kiwai, the principal village on the island, situated on the south-western side, about nine miles up the river. Iasa is a great gathering-place of the clans from all the villages during the sacred season. A large proportion of the inhabitants of the island live there from January to April, partly for sago-making, and partly for the initiation ceremony for boys, and for the annual sacred feast and dances when the god of the island, a figure half snake, half man, is brought from his sacred place of retirement in the centre of the island.

The current being very strong against us, the boys had a hard and tedious pull, and we did not reach the mouth of the creek at Iasa until nearly sunset. The tide was very low by this time, and we had not a little trouble in getting ashore through the mud. It was nearly dark when we landed. The Mamoos, or chief, came to meet us, and soon a lively crowd gathered, who followed us excitedly. The people live in communal fashion, each village has its own "dubu," or hostel. We visited two of these. Like all New Guinea dwellings, they were constructed of poles and strips of Nipa palm, and were thatched over with palm leaf. They stand fully 10 feet from the ground, and are probably 30 feet high from floor to ridge pole, but the length was startling. We paced one as we walked through, and found it to be fully 290 feet long. Mr. Chalmers says that further up the river they are very much longer, and he has measured one 695 feet in length.

The arrangement is very simple. At each end is a vestibule chamber, about 12 feet deep, which is set apart for the chiefs of the village. Within there is a broad, open passage, from end to end fully 10 feet wide, and on either side of it are a number of stalls. These are formed by the uprights which support the roof, and which are 8 feet or 10 feet apart. The stalls are about the same depth as their breadth, and each is occupied by a family. There seems to be very little attempt at privacy, even to the extent of hanging up a mat as a partition. Each compartment has a fireplace, *i.e.*, a flat stone or a mass of clay let into the flooring. All the fires were burning when we visited the place. Moreover, as there is no light except what enters at the ends of the building, there being no windows, the women kindly lighted torches of dry palm branches, and held them up and waved them about to give us light on our way, scattering showers of sparks in reckless fashion. We hastened through, and were thankful when we had scrambled

down the ladder at the further end, and were once more on *terra firma*.

The tide rose while we were on shore, so we embarked without much trouble. The *Niué* had followed us up the river, and we embarked and made ourselves snug on board while Captain Bob beat down again to Saguane. About 2 a.m. we landed at the Mission House and took the second half of our night's sleep. It did not last long, for before 6 a.m. we had to be up so as to be in time for prayers at 6.30 a.m. in the little church. Then came a brief inspection of the school. It seemed incongruous and almost ludicrous that Mr. Chalmers, the fearless and successful pioneer, whose name is known and who is trusted and influential among many wild tribes, should be cooped up as a schoolmaster

one at Saguane, and the other at the village of Ipisia, both of them from the little island of Rurutu, which has furnished so many good men for missionary service. The Mission has land at Iasa, and it is proposed to station a teacher there. Some day, when the Society has funds to provide men and a steam launch suitable for work up the river, Kiwai will, it is hoped, become the Iona of the great inland region which the river flows through. At present Mr. Chalmers has the largest part of his work in the islands of Torres Straits, but he longs to see a vigorous Mission commenced on the Fly River itself.

At 8.15 a.m. we were on board the *Niué* again, Mr. Chalmers accompanying us, and after a pleasant day's sailing reached the *John Williams* at Daru about 10 p.m.



THE OLD MISSION HOUSE, SAGUANE.

with a company of twenty-three children, teaching them the rudiments of English and Scripture. But he was putting as much heart and energy into this work as he would into the effort to conciliate a tribe of wild cannibals and was succeeding. He uses the Gouin method in teaching English, and it seems to answer admirably. The little girls were all neatly dressed, and some of them looked very bright and intelligent. The church was a frail structure of bamboo and thatch without any floor save of sand. It was erected on the verge of the beach, and not very long after our visit was completely washed away by a flood which carried off a considerable strip of shore.

Mission work in Kiwai is as yet only in its initial stage. Mr. Chalmers has two native teachers at work on the island,

THE FUTURE OF CHINA.

THE veteran missionary, Dr. Edkins, giving in the *Chinese Recorder* his reminiscences of the last fifty years, says: "The great river of idolatry is dried up. The conflict now is between Christianity and the *world power*. Our books are being widely examined, and the result will be an enormous accession to the Christian ranks in a few years. Faster than India, sooner than Japan, China will become a Christian land — and it will be the greatest victory achieved by the Christian religion since the conversion of the Roman Emperor Constantine."

THE BUDDEN MEMORIAL CHURCH.

WHILE on a short visit to the hills, it was our good fortune to reach Almora just in time for great events. We arrived there on Friday evening, October 21st, and on the Saturday there was a picnic in connection with the opening of the new Budden Memorial Church. It was largely attended by Indian Christians from Almora and neighbourhood, and by some European friends. It was a day of unalloyed enjoyment.

On Sunday the opening services were held. At 8 o'clock a Hindustani prayer-meeting, conducted by Miss Annie Budden, was held; it was well attended and well sustained.

Mission) became a friend of Mr. Budden's some forty years ago, and was able to give many particulars of the life and work of this veteran missionary of Kumaon.

During Mr. Budden's closing days it was a matter of regret to him that he had not been able to build a church for the Hindustani Christians. This regret of our brother now no longer remains, and it may be that one of the happiest worshippers at the opening services of the church was he whose name and memory were so fittingly perpetuated by the erection of the church.

To us it seemed that three of Mr. Budden's children, who were present at the services, and to whose liberality and exertions the church owes so much, were the most striking



THE BUDDEN MEMORIAL CHURCH, ALMORA.

At 11 o'clock, Hindustani service. The Rev. G. M. Bulloch conducted the earlier part of the service, and the Rev. Dr. Humphrey preached the sermon. Then Mr. Bulloch admitted twelve people into the church by baptism (four infants, three boys, and five women). After this over 100 Christians united in the Lord's Supper.

In the evening at 5 o'clock there was an English service. The Rev. E. S. Oakley took the first part of the service, and Dr. Humphrey again preached.

All the services were well attended, the singing was hearty, and altogether it was a day to live long in one's memory.

The Rev. Dr. Humphrey (of the Methodist Episcopal

memorial of Mr. Budden's Christian character and power. Miss Annie Budden is doing splendid work in connection with the Methodist Episcopal Mission at Pethoragarh, some fifty miles from Almora. Miss Mary Budden, as a missionary of our own Society, is following in her father's footsteps in his own field of labour at Almora. Mr. Hanson O. Budden, who is engaged in Government educational work, is, by a fearless Christian life, and active and hearty sympathy with Christian missions and the Indian Church, doing high service for the Master, the worth of which it is not easy to over-estimate.

Generous gifts were forthcoming from many, both Christian and non-Christian, who had known and honoured Mr.

Budden, and it was interesting to see so many non-Christians at the opening services.

Concerning the church itself, little need be said; the photograph is the best description. It is plainly but well built, capable of seating about 400, and situated as it is at the higher end of Almora, it stands as a witness for God for many miles round. The tower is to have a clock in it, and an unnamed friend in England is rendering much help (financial and otherwise) in this matter. The bell and lamps have been given by Indian Christians, Miss Turner has given the pulpit, Miss Meachen and Miss Hewlett two chairs, Mr. and Mrs. Bulloch a stained glass window, the Rev. Dr. Parker (Methodist Episcopal Mission) a font, and Mrs. Venour a pulpit Bible.

The Rev. G. M. Bulloch has been to a large extent, I understand, both architect and builder, and the happy result must be a gratifying reward for the amount of thought and labour which must have been expended in carrying out the work. An interesting fact about the building of the church is that Christian workmen and workwomen have rendered substantial service in its erection, and during the work a weekly service has generally been held with the workpeople, so it is a missionary church from first to last.

May the living church at Almora be as substantial, and as striking in its witnessing, as the material structure which now towers above the town and Hindu temples of Almora.
E. G.

FROM THE SECRETARY OF THE WATCHERS' BAND.

DURING the Conference held at the Mission House on January 11th-12th, of all the L.M.S. missionaries who are now on furlough, it was delightful to hear from one and another about the Watchers' Band. Many of our missionaries testify to help and inspiration which have come to them through, they believe, the prayers of friends in the homeland, and others speak of finding in their deputation work that a new and more earnest spirit has come into many of the churches, and this they think must be largely due to the fellowship of united prayer.

A NEW series of "Messages to the Churches," containing portraits and messages from thirteen ministers and missionaries, will shortly be ready; also a leaflet entitled "The Aim and Object of the Watchers' Band," and a new lobby card showing the subject of prayer for the week. Fuller particulars of these will be given next month.

THE Committee of the Watchers' Band has decided that in future the library shall be free to all members, under certain conditions. Twelve books may be borrowed at a time, but these can only be kept for six months. Borrowers will, of course, as before, pay the carriage of the books, and will make good any lost or spoiled ones. Books may be exchanged as often as is

liked. It is hoped that small free-will offerings will be made by the readers towards the purchase of new books. If any secretaries wish for a larger number of books or to keep them for more than six months, they can do so by paying the ordinary fee.
JESSIE M. BALGARNIE.

NEW BRANCHES.

<i>Branch.</i>	<i>Church.</i>	<i>Secretary.</i>
Batheaston	—	Mr. A. E. Porter.
Portishead	Union	Miss E. Selvey.
Barnard Castle... ..	Hall Street	Rev. R. H. Townend.
Clitheroe	Jollie Memorial	Mr. C. H. Matthews.
Leek	—	Miss Bayley.
Tooting	Defoe Church	Miss M. A. Mackintosh.

A STRIKING PROGRAMME.

DEAR MR. COUSINS,—A downpour of rain which left no doubt about the condition of the roads kept me a prisoner for a whole day at Yuin Hing Tseng in the month of June. Having read all my books and papers, written letters, made up accounts, drawn plans, &c., I began to weary until I struck the idea of making a rough map of the country of King-Shan, filling in the name of every town of any importance. On a recent visit I was somewhat startled and greatly delighted to find that we have Christians in every one of these places and in many of the surrounding villages. In fact, we have thoroughly occupied the entire country. This is chiefly the work of the past five years, and of native Christians. Of course the country is not Christianised, nor is it likely to be for a long time to come, but the possibilities suggested by such rapid growth are very great. Indeed, such a widespread extension of the Kingdom of God in such a brief time puts new brightness into the prospects of the future spread of Christian truth in the whole empire. What we need now, and need very greatly, for these young Christians is instruction, guidance, inspiration from human teachers, and especially from the Spirit of God. Many who formerly joined the Roman Catholic Church are now anxious to be received by us. I was lately told that more than 200 families wish to come over, and the names of more than sixty families were given to me, amongst these people being many who, whether we receive them or not, intend to break finally with Romanism. This is indeed a change from the fierce persecutions of last year and the year before, when the priest announced his intention of driving us out of the country.

Mr. Wei Teh Sheng, our faithful King-Shan evangelist, is just now in our Hankow Hospital. He has been very poorly for some months, and had to come down to save total collapse. He is mending, and hopes to be back in time for Christmas. Our Chinese brethren in King-Shan make that day a holy day, and you will give them credit for

a large store of enthusiasm and endurance when you read this programme of one of their Christmas celebrations.

PROGRAMME. (Translation.)

1. All Christians must, with a pure and upright heart, prepare themselves by prayer for this service, so that there may be no light and frivolous words, and that we may all with one heart and mind unite in prayer and thanksgiving.

2. Sing a few hymns, short speeches on Old or New Testament subjects, making special reference to the anniversary of Christ's birth.

3. Ten brethren will engage in prayer, ten speeches will be made, and twenty hymns will be sung.

4. After each singing two brethren will engage in prayer, and two will expound the Scriptures.

Subjects for prayer:—

(A) For the opening up of Hunan to the preaching of the Gospel.

(B) For the Emperor and all officials, civil and military, for all in authority, and for all classes of the people.

(C) For English Christians, that they may be greatly influenced to support God's work.

(D) That the Gospel may be greatly blessed in India.

(E) For the pastors, preachers, and converts in New Guinea, that they may be kept steadfast.

(F) For Madagascar, the South Seas, that the work of the London Missionary Society may greatly prosper in those parts.

(G) For all Mohammedans, that they may acknowledge Jesus Christ as their Saviour.

(H) That the home of every Christian may become a real Paradise.

(I) That the Triune God may bind together the hearts of all Christians of all lands, and that together they may feast on the Blessed Sacrament of the love of God in Jesus Christ.

This programme was drawn up by the native preacher and deacons and was strictly adhered to. The chapel was gaily decorated with flags, lamps, and banners, and the meeting, or rather succession of meetings, lasted from dusk of Christmas night until nearly dawn of the next day. We are just preparing again for Christmas, and it is a joy to think that hundreds who last year did not know what the Word meant, are now rejoicing because they have found the Lord. It will be for them a happy Christmas, and we look for the time when the season will mean for the Chinese all that it means to ourselves.

ARTHUR BONSEY.

Hankow, November 26th, 1898.

“FOREIGN missions are the embodied courage of the Church, the touchstone of her faith and hope.”

CHRISTLIEB.



ACROSS INDIA AT THE DAWN OF THE 20TH CENTURY. By Lucy E. Guinness. (London: R.T.S., 56, Paternoster Row. 3s. 6d. in paper boards; 5s. cloth.)

THIS is in many ways an admirable missionary book. By imparting information and by appealing to the sources of Christian enthusiasm it fulfils two of the most important functions of missionary literature. Its style is vivid and picturesque, and its tone is optimistic and full of hope for the future. We have seldom seen anything more striking than some of its diagrams and diagrammatic pictures. If only the members of our churches and congregations at home could be induced to read the book and to realise the awful significance of the facts and figures so vividly set forth in some of its type-pictures, the problem of the evangelisation of India would be more earnestly attacked. The comparative diagrams bring home to the reader in a very impressive fashion the glaring disproportion between the workers at home and abroad, and the awful spiritual needs of our vast Indian Empire.

The numerous subjects dealt with are handled in a very effective manner. Miss Guinness contrives in comparatively few words to give us a series of graphic pictures of several of the mighty cities of the East. We visit Hindu temples and Mohammedan mosques, and are introduced to a succession of gods and goddesses, fakirs and devotees. We are helped to realise some of the problems of Indian life—child marriage, widowhood, caste, the seclusion of the zenana, and the efforts of the Neo-Hinduism. We get refreshing glimpses of the small array of missionary workers and their work, of the faithful native helpers and of the S. V. M. In this connection we gratefully recognise the numerous appreciative references to the work of the agents of our own Society.

But interesting and valuable as is the information conveyed by the book, in our opinion its touching appeals to the imagination and the heart will serve a higher purpose and awaken a deeper sympathy than any mere facts and figures can ever do. One cannot help feeling when reading it that its message is a personal and individual one. One's sense of responsibility and duty is aroused. We are sorry for the reader whose heart is not moved and whose enthusiasm is not stirred by the appeal of India's millions, which seems to call aloud from the printed page.

It is not easy to criticise such a book. The only slip we have discovered is on page 129 where 2,500 seems to be a mistake for 25,000, and there also seems to be an error in the next statement. The arrangement of the notes—some at the foot of the pages and some at the end of the book—is a little haphazard. But these are trifling blemishes.

We cannot speak too highly of the appearance of the volume. The paper, type, and printing are excellent, and we have never seen better and more appropriate illustrations in such a book. Nearly 150 beautifully executed pictures, 25 diagrams, and 9 maps are sufficient to make a handsome volume in themselves. One more word we would add. The headings of the pages are a happy inspiration. By this means many a telling fact, question, quotation, or appeal catches the eye and impresses itself on the memory.

A LIFE FOR AFRICA: THE BIOGRAPHY OF DR. A. C. GOOD.

By Ellen C. Parsons. (Oliphant, Anderson, and Ferrier. 3s. 6d. Illustrated. 316 pages.)

THIS is the story of a young American missionary to Equatorial West Africa, who died in 1894 after twelve years' service. Of all the noble lives that have been laid down for Africa, this was one of the most strenuous and devoted. Nothing but an iron constitution could have stood for twelve years the incessant strain of worry, exposure, and hardship that Dr. Good endured. It is characteristic of the man that when the Board wrote urging caution and care of himself, he replied: "I shall prepare as carefully as I know how against all emergencies and dangers; *but the emergency against which I shall most carefully provide is failure.*" The descriptions of African life are most vivid, and will be of great interest to all students of primitive customs and religions. Dr. Good made a careful study of the native ideas of God, fables and jungle stories, proverbs, &c., and the results are most valuable. We must find room for one delightful saying. When a child smiles in his sleep the natives say: "He is playing with God." The biographer has done her work well, and the book ought to have a large sale.

PILKINGTON OF UGANDA. By Dr. Harford-Battersby.

With Portraits and Maps. 346 pp. (Marshall Bros. 6s.)

ALL who have read the story of Mackay of Uganda should read this sequel to it, which brings the story of the mission down to the beginning of last year. Fortunately a large number of Pilkington's letters have been preserved, and so his biographer is able for the most part to let him speak for himself. Most interesting these letters are, with their account of men "so hungering for the Word of God that selling books was like distributing food in time of famine," and with their record of one of the most remarkable outpourings of the Holy Spirit ever witnessed by the Church. And there is plenty of adventure and excitement for those who like their missionary news well spiced—witness the account of Pilkington's marvellous *bicycle ride* from the coast to Uganda, a distance of about 1,000 miles. The letters are full of sound counsel on many points of missionary policy. We would specially call attention to his wise words on the importance of making the native churches self-supporting, and to his valuable advice on the learning of native languages and on Bible-translation work.

PROBLEMS OF PRACTICAL CHRISTIANITY IN CHINA. By Rev. Ernst Faber, Theo.D. Translated from the German by Rev. F. Ohlingen, and edited by John Stevens, Litt.D., D.D. (Shanghai: Office of the *Celestial Empire*; London: J. Tamblyn.)

THIS is an attempt, first, briefly to state the essential dogmas and principles of Christianity, and then to apply these practically and in detail to the problems of native life in China—domestic, social, commercial, industrial, religious. All sorts of questions, some of prime importance (*e.g.*, ancestral worship, slavery, polygamy), others of less moment (*e.g.*, long fingernails, forms of politeness), are carefully dealt with in some 120 closely printed pages. Young missionaries especially would find the counsel here given of great service.

PARSI, JAINA, AND SIKH. By D. M. Thornton. (Religious Tract Society. 2s. 6d.)

THIS is an essay which won the Maitland Prize at Cambridge in 1897, and is written by one of the leaders of the Student Volunteer Movement. It is gratifying to find men so full of active service winning distinction also in the field of scholarship. The essay gives a careful account of the history and religious beliefs of the three important Indian sects with which it deals, and will be useful to any who are making a study of Indian religions.

THE PENNY MAN AND HIS FRIENDS. By Eleanor F. Fox. Price 1s. 6d. WITH ONE ACCORD; OR, THE PRAYER-BOOK IN THE MISSION-FIELD. By Edith Baring-Gould. 2s.

WE have here two recent publications of the C.M.S., of which the latter will not appeal much to our readers, unless it be for its illustrations, which are among the best we have ever seen, and which alone would make the book worth buying. "The Penny Man" we can heartily recommend as a children's book. The idea of the book is that a number of articles which are being sent out to various medical mission stations in the East agree to meet together on their return and relate their adventures. The story is brightly and humorously told, and the illustrations are numerous and good. If any of our friends are looking out for a book to read aloud at a children's working party, they would find this very suitable.

JOYCE MAXWELL'S MISTAKES. By Lena Tyack. (C. H. Kelly. 6d.)

THIS is another children's missionary book. The chief popular objections to missionary work are wisely answered in the form of a little story in which two girls and their teacher are the *dramatis personæ*. An interesting account is given of the Wesleyan Mission Hospital at Hankow. Those who have to defend the cause of foreign missions will find here "a reason for the faith that is in them."



Notice to the CHRONICLE'S "Own Correspondents."—

The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the CHRONICLE. Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor post-card and other notes of current events in their work? By so doing they will help many.

Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

AFTER FORTY
YEARS.

THE Rev. H. J. Stevens, of Canton, wrote, in the middle of November: "Already this year I have had the privilege of baptizing fifty-four adults, so that you will see the work is progressing, though not quite so rapidly as last year. The crisis has caused many inquirers to shrink back. How strange that one of Dr. Legge's old pupils, should, after forty years, seek entrance into the fold! It was with somewhat more than usual joy and pride that I admitted Ch'an Tung Shán into church fellowship. Men may come and men may go, but God's work goes on for ever."

VALUABLE
GIFTS.

OUR Hankow Mission has been the recipient of another substantial gift, which cannot fail to be of great service. A house has been purchased in the immediate vicinity of the Kia Kiai Chapel. It is a gift to the Mission through Mrs. Gillison from Miss Harris, of Calne, purchased with a sum of £200 left by the late Mrs. Walford Hart, who was an earnest worker at the Kia Kiai Chapel. The premises are large and convenient. Part will be used as a dispensary for women and children, to be under the charge of Mrs. Gillison, and the rest will be used as a school for boys, in place of the present school, which will then become available for a girls' school. The local committee and the Directors have expressed their warm thanks to Miss Harris and Mrs. Gillison for this valuable gift. In the same letter the Rev. A. Bonsey informed us that the Chinese Christians at Tien Tien had bought property, consisting of part of an ancestral hall and an old house, which they wished to present to the Mission to be used for a chapel. These premises as they stand would be of no use whatever, but with the materials available and a modest expenditure a

small chapel can be erected, which will meet the needs of the Christians for some time to come. The Christians at Ch'ao Wu Kiai have also long been wishing to secure a better and more commodious chapel. The present quarters, which were presented by the Christians to the Mission, are far too small for the regular congregations, and are otherwise inconvenient. In the early summer the converts purchased a piece of land in a capital position, and they hope that a chapel, large enough to seat three hundred worshippers, will soon be erected upon it. They hope to add something more in cash and in labour towards the cost of the building, but, as they cannot be expected to raise the whole amount needed, the local committee has come to their help, and made a grant from special funds in hand for work in King Shan and T'ien Men.

NEW
HEAD-
QUARTERS.

AFTER much careful deliberation it has been decided that the permanent centre of what has hitherto been called the Yen San Mission, North China, shall be removed to Ts'ang Chou, and permanent buildings are to be erected there, including dwelling-houses for the missionaries, and a hospital, the latter being given by relatives of the late Dr. F. C. Roberts. The Rev. D. S. Murray has made the following concise statement in favour of the change:—"We have already four out-stations near Ts'ang Chou formed on the principle of self-support—that is, buildings, furniture, and all current expenses are met by the local Christians. At our recent tea meeting we had over a hundred men present, most of these being selected from a much larger number as candidates for baptism. The people in this district are better off than in Yen Sau, and already give quite liberally of their substance to the work of the church, so that we have great hopes that the formation of a self-sustaining church will be easier here than even in Yen San. The region to the west for 50 miles or more, has no mission stations; to the east and north-east we can go straight to the sea, a distance of over 60 miles; to the south we have a large number of villages unworked up to a distance of 30 to 50 miles; only to the north have we an out-station of the English Methodists, 16 miles from Ts'ang Chou, and they have amicably agreed on a line of division between their station and Ts'ang Chou. Ts'ang Chou is also well situated for hospital work, being a centre for distribution to a considerable area of country. There is a daily market, to which great numbers of country people come with their produce. The city itself is a lively and populous place. It contains a population of more than 130,000, according to the magistrate's returns. Of this population, about 8,000 are Mohammedans and 2,000 Manchus, the remaining 120,000 being Chinese. The country round about has at least 12 market towns within a radius of 10 miles. There are over 870 villages and market towns in the district. The greater number of these lie to the south of Ts'ang Chou, within easy distance of the

city. The convenience of being on the river is great, and the saving of expense in the transport of goods would be considerable."

SHORTLY after writing the foregoing, Mr. Murray sent the following interesting and gratifying items of news from Yen San:—
 GROWTH OF SPIRIT OF SELF-SUPPORT. "We have received over one hundred persons this year into the church by baptism, out of five times that number of candidates. I am especially gratified at the growth of the spirit of self-support. We have added three trained preachers to our staff this year without any extra expense to the Society. We shall have a native pastor next year supported entirely by the people themselves. During the last two years we have opened over ten out-stations without a fraction of help from the Society. Last winter we had 107 men and women in to winter classes without any cost to the Society or to ourselves other than cost of fuel. If we go on as we are doing, I shall soon be in the happy position of being able to reduce the grant for native work, which is a move in the right direction."

INDIA.

THE Rev. G. M. Bulloch has had a most successful and encouraging journey into Bhot:—"It was most cheering to see how the message of the Gospel is winning its way among those hardy folks, and to hear the leaders of them confess that they felt the day was not far off when they would as a race have to come over to the side of Christ. As one of them said to me: 'There is something about this religion of yours that I cannot shake off.' Miss Turner and the native workers have had a year's good work. I do not know when I enjoyed anything so much as the Sunday I spent in Mansiari, what with the girls' Sunday-school, and then the boys' Sunday-school, and the refreshing and blessed time we had in the service, after which we celebrated the Lord's Supper. Is it not a precious thought to know that up in these trackless wilds, among a rude, hardy people, into whose thoughts Christ never entered till within the last few years, there should be this memorial service of our Lord's dying love? It is the seed of a church which, in days to come, is destined to grow into a tree covering the land. As you know, I have not been up for several years into these parts, and I was able to see a wonderful change. One other thing impressed me, as it did the first time I went up, and that is the need of a worker, to take up definite points, and stay there all the year round. Besides the nomadic Bhotias, there is a stationary population in some parts of the district through which we have to go. The people are in a frightful state of ignorance, and their intelligences are so dense that it is impossible to make much impression on them during short and infrequent itinerancies, which are also often very difficult, not to say dangerous."

AT present I am touring in the Erode Talug, where a most encouraging work is going on. Last Sunday (November 20th) I baptized twenty-one converts in our Erode Church. The little church was crowded. Mr. Jesudasen, our local catechist, preached, and I afterwards delivered a special address to those who were being baptized. It was a very solemn and at the same time a very joyous service. These twenty-one persons may be regarded as the first-fruits of our work here. They are Panchamas, and belong to a large village which I hope will soon become Christian. There are several more families under instruction, from whom I expect, in the course of a few months, to baptize at least thirty more. In this village I have purchased a piece of land, and propose to erect a building next month which will be used for school and church purposes. Among these people we have a Sunday-school consisting of about forty boys. There is also a day-school recently commenced, which is doing good work. The boys in the day-school have already learnt the Lord's Prayer, a portion of the Sermon on the Mount, and a number of Christian hymns, and are at the same time making satisfactory progress in their secular studies. In the evening we had an English service for the Europeans and Eurasians resident in Erode, when the church was again filled. A. W. BROUGH.

MADAGASCAR.

ON Sunday, November 20th, the new Amboara Church was opened. Mr. Sibree, the architect, and first resident missionary in Ambohimanga, was able to be with us and to preach in the morning, and we had the great pleasure of having M. Boegner and M. Germond also with us. It was a never-to-be-forgotten occasion. Mr. Sibree and M. Boegner preached in the morning to a very large congregation, quite 1,000 in number; the church being so full that many others were unable to gain admittance. M. Germond and Ramanitra, the new Ambohipotsy pastor, preached in the evening, also to a large congregation. I presided on both occasions, and it was a most cheering sight—after all we have passed through during the past three years—that met my eyes in the beautiful new building which I once quite despaired of ever seeing finished, but which was now completed and full of glad worshippers. Many hearts were full, and many wanderers returned that day, if not to Christ, at least to His house once more. On Monday morning, November 21st, we held our four-monthly meeting of evangelists, pastors and preachers. We had a nice gathering, and Mr. Sibree, M. Germond, and then M. Boegner gave very solemn, earnest, stirring addresses. They were thoroughly interested and stimulated, and that meeting will not soon be forgotten. Certainly the prospects are more hopeful and brighter than I have known them

since the war. There are clouds on the horizon; changes may any day take place; we rejoice with trembling; yet hope is big in our hearts that better days have come at last. We must avail ourselves of them to push forward the work of God here, not only among the children, but also among the adults.

J. PEILL.

DURING the recent visit to Madagascar
VISIT OF of M. Boegner, secretary of the Paris
MM. BOEGNER Missionary Society, and M. Germond, his
AND colleague, as a deputation from that So-
GERMOND. ciety, stirring gatherings were held both
in Fianarantsoa and Autananarivo in con-

nection with the two native Congregational Unions. From a report of the Imerina meeting, furnished by *Ny Fiangonana sy ny Sekoly* (The Church and the School), published by the Friends' Foreign Mission Association, we are able to estimate the stimulating influence which these two French Protestant brethren brought to bear upon the native churches. M. Boegner's address was both earnest and eloquent, and in its concluding periods greatly moved the assembly. Making use of an illustration taken from the book of Ezra, he reminded his hearers that when the new temple was being built there were sounds both of singing and of weeping. The older people, who remembered the First Temple erected by Solomon, wept bitterly as they thought of the glory that had departed; but, whilst they were weeping, many of the younger ones who saw the New Temple rising before their eyes, shouted for joy. And, said M. Boegner, it is very much like that now. Great changes have taken place in Madagascar, and Protestant Christians are, as it were, occupied in erecting a new temple. Some, remembering the privileges and glories of the past, when the Protestant Church was prosperous, and almost the entire population found in the house of prayer, are inclined to be sad at heart; for congregations have diminished in number, and the workers seem no longer to fulfil their tasks. On the other hand, some are full of rejoicing because of the new day that has dawned. We ought, said the speaker, to comfort the hearts of those who weep, and remind them that the promise still stands: "The glory of this latter house shall be greater than the former, saith the Lord of Hosts, and in this place will I give peace, saith the Lord of Hosts" (Hag. ii. 9). Yes, if Malagasy Christians attain to the standard of a "perfect man, to the measure of the stature, and the fulness of Christ," then they shall be built up as "living stones" and as "a spiritual temple," and "the glory of this latter house shall be greater than of the former."

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SOUTH SEAS.—The new British Resident at Rarotonga (Lieut.-Col. Gudgeon) is very popular with the natives, on account of his military experiences, and he has earned the respect of our missionaries by his straightforwardness and honourable dealings.



IN responding to some hearty words of welcome at a meeting of the Calcutta Missionary Conference, on the evening of Monday, December 5th, Principal Fairbairn told his hearers that had it not been for the action of that Conference he should never have gone to India at all. When the invitation first reached him from Chicago, he felt that he must decline it; it was only when the Calcutta Conference and subsequently other missionary Conferences urged him to come that he felt he could no longer refuse.

IN reference to the work which missionaries in India are doing, Dr. Fairbairn remarked that he felt its greatness and the greatness of their faith. We quote from the *Indian Witness*: "To stand face to face with the teeming millions, and with all the influences that work against a hearing and against success, without fainting or being discouraged, speaks of the highest heroism; all the more so because much of this work is done in obscurity, and made the harder because of lack of sympathy on the part of those of our own race and faith and country. It seemed to him, he said, that the missionary and his work is more fully appreciated by the people of India than by the Christian people of England in India. There may be immense resources behind a great state; but, in his judgment, the missionary and his work have more influence in reconciling the people of India and the people of England."

"ANOTHER thing had impressed him: the vast variety of missionary effort. Children are taught in schools, youths receive training in colleges, there are institutions in which orphans are cared for, many visit zenanas, widows are provided with homes and taught, etc. To see all the infinite forms in which the missionary work is carried on is very inspiring. The work has to be done in detail. As a lad the passion came to him to be a missionary. But when the final call came to him to take up his life work, it did not come in the form of a summons to engage in the foreign work. He felt relieved that he had not to stand before the crowds of this country. To do this work in the spirit in which it is being done cannot be surpassed by anything in the history of the Church. He referred to the early missionaries; what great statesmen they were who projected the educational work. It was easy to despise it. Men hastily pass judgment on new movements. How can you act upon a system of belief unless in detail, and as a whole. It is a sad thing to be concerned with the breaking up of an old order; a splendid thing to be concerned with the building up of a new."

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THE January issue of *Medical Missions at Home and Abroad* gives its annual list of medical missionaries holding British degrees and diplomas. The Church Missionary Society heads the list with 51 medical missionaries; the Free Church of Scotland comes next with 28; then our own Society with 25; the U. P.

Church of Scotland with 22; the Presbyterian Church of England with 17; the Church of Scotland with 12; the C. I. M. with 12; the S. P. G. with 11; the C. E. Z. M. S. with 10; the Z. B. M. with 7; the Irish Presbyterian Church with 6; the Baptist Missionary Society with 7; the Wesleyan Society with 6; and a number of other societies with smaller numbers—viz., 2 with 5; 3 with 4; 4 with 3; 3 with 2; and 14 with 1 each.

MISSIONARY SIMON, of the Rhenish Society in Sumatra, writes that the falling off of Mohammedan converts (which followed the news of the Turkish massacres in Armenia, and the defeat of Greece) still continues. "The battle is still severe, and will be for some time. But we have a set of Christians here who really accomplish something for their religion, and it follows that these hard times cause much good fruit to ripen. I often notice with wonder how the Lord gives those who are so persecuted from without so many other trials to bear. One of our elders, Johannes, in the last year and a half, has lost his father, mother, father-in-law, son, and some more distant relations. Then came the famine, which tried him sorely; and his relations said to him daily: 'See! if you had remained a Mohammedan, all this would not have happened to you'; and this and similar constant mockery he bears faithfully and loyally. There is another Christian whose little daughter I have buried to-day; she was the eighth child he had lost. The scoffs of the Mohammedans are intolerable, but he remains faithful to the Lord."—*Berichte der Rheinischen Missions-gesellschaft.*

THE Norwegian missionary at Sirabe, in Madagascar, reports that just in the worst time of the recent persecution seventy-nine new members were admitted into the church by baptism, and during the course of the year 416 were baptized. That many fell away in the time of trial is not surprising. "Our native pastors have worked with a zeal which has surpassed anything that could have been expected at a time like this. This is especially true of Pastor Rarifoana. His parish belongs to the district where heathenism had and still has its greatest stronghold. Here also was one of the chief seats of the insurrection, and after the battles and defeat of Sirabe there was some wounded man in every house in this district. But now things are brightening again. About a hundred grown-up men and women have lately announced themselves as candidates for baptism."—*Norsk Missionstidende.*

A HEATHEN on the West Coast of Madagascar spoke thus of the missionaries' work: "This praying is a wonderful thing; for it goes on of itself, when everything else alters. It comes to our doors, it speaks to us, it speaks with us, and gains a power over us. It does not come like the *kabary* of the Government. They come with show and noise and threaten people with punishment, and, as soon as they are out of hearing, all is quiet again. No, the praying comes into our houses, comes in to the hearth, begins to talk to us, not with hard words, but with friendliness and love, and even when we have locked our doors and our eyes, it still speaks with us. It is mild but hard, yet always pure."—*Norsk Missionstidende.*

THE Gossner Mission is again in painful embarrassment. For several months the contributions from the home missionary

circles have fallen below its necessities to such an extent that it has been obliged to sacrifice the remaining capital at its disposal. Besides the expense caused by the Indian famine, the chief factor in its new and sad difficulties is to be found in the growth of the mission; new stations, more missionaries, native helpers, schools. "Now we can do no more, unless the often proved love of our friends comes to our help with all its power. About 16,000 converts and candidates for baptism from the Kols and Hindus are entrusted to our care, and an entire new district has opened itself in a surprising way to our brothers' work."—*Der Missions und Heidenbote.*

THE Missions department of the United Brethren (Moravians) writes in its annual report: The unexpected cancelling of our great deficit in 1896, through the generous gift of the late Mr. J. J. Morton, filled our hearts with praise and thankfulness; but already our hearts are humbled by a new and heavy deficit for the year 1897. The ground of this debt lies partly in the decrease of our receipts, partly in necessarily increased expenditure. That the receipts of the past year are almost 129,000 marks less than in 1896 has chiefly for its cause the impression among the friends of missions that the great Morton legacy had placed the Brethren in possession of ample resources. This, however, is far from being the case. The first payment under the legacy only took place in October, 1897, and by the terms of the will it can only be used for founding new stations. It is therefore of no use for the deficit nor for the support of current work. So that instead of extending its work the Moravian Church has to face the painful question whether it will not have to abandon some of its enterprises.—*Der Missions und Heidenbote.*

THE Schleswig-Holstein Missionary Society works in the north-west of the Telugu district in India, near the Jeypur mountains. Its first station was in Salur, a town inhabited only by Hindus and Mohammedans, where the missionaries find the soil very hard and the work only advances slowly. The stress which has been laid on the improvement of education has proved of great importance; for not only does the son of the Rajah of Salur attend the missionary school, but this school has improved so much that the Government school has not been able to compete with it, and has given over its buildings to the use of the mission school. The work in the country is more hopeful than that in the town. There are four out-stations, occupied by teachers who have chiefly been educated in the mission school at Salur. The church numbers 120 souls; the school is attended by 30 Christian and 180 heathen children.—*Allgemeine Missionszeitschrift.*

THE writer of the above article continues as follows:—"The Schleswig-Holstein Mission is about to establish a zenana mission both in Salur and Parvatipur. We have arrived—somewhat late, but not too late—at the knowledge that the work among heathen girls and women has been neglected, and that we must bestir ourselves to make up for this neglect. Why should not heathendom as well as Christendom enjoy a similar service to that of deaconesses? America and England are already far before us in this sphere. Why should Germany remain behind? We are not fond of women speaking in public; but in other ways—in medical help, in house-visitation, in teaching in girls' schools, in the training of native female helpers—there is a rich field for the service of women in the heathen world." Perhaps the unanswerable logic of facts will at last teach our good German brethren that women may use the voice, as fitly as the hands and the brain, in the service of God and humanity.

PERSONAL NOTES.

CHINA.—With the full approval of the Directors, the Hong Kong District Committee of missionaries have arranged to open up work in the newly acquired Hong Kong hinterland by occupying the valley at the north of the new territory, with Ün Leng as the chief centre. Two evangelists are to be maintained, and colporteurs will visit the villages systematically so as to lay sound foundations for mission activity.—After the marriage of Mr. J. B. Grant and Miss M. E. Roberts, a special meeting of welcome was held at Tung An, conducted by the Revs. A. King and J. Stonehouse. There were about 150 persons present, and the attendance of so large a number greatly rejoiced the hearts of Mr. and Mrs. Grant. "Although," says Mr. Grant, "there are some causes for despondency in the work, such meetings give one fresh heart to continue labouring, even if the field be a hard one. Owing to more alarming rumours than usual some of the timid ones have been scared away, but the older Christians have clung to their religion heroically, and witnessed faithfully for the Master."—The Rev. Chas. Inwood has been holding a series of meetings in the Hankow centre. He has addressed, by means of interpreters, large gatherings of Chinese Christians in Hankow, Wuchang, and Haulfang. He has also held meetings with the native workers which have been very profitable and inspiring. Mr. Inwood's meetings with the missionaries have also been largely attended, and most enjoyable and refreshing. In fact, the mission has been a success in the best sense, and the quiet, penetrating influence of Mr. Inwood's addresses will certainly bring forth fruit in many ways for a long time to come.

INDIA.—The unsatisfactory state of the Rev. E. P. Rice's health renders it necessary for him to visit England for a short time. Mrs. Rice will accompany her husband.—His colleagues in South India unite in expressing deep sympathy with the Rev. E. Hawker, B.A., of Coimbatore, in having for the second time to leave his work, this time finally, through failure of health.—Mr. Jensen arrived at Kachhwa, which he describes as "a delightful place," on December 3rd. One of his first impressions is that Dr. Ashton is doing a wonderful and gracious work. Mr. Jensen visited Calcutta and Benares *en route*, and speaks of the mission compound at Calcutta as "a veritable beehive for work, as also is the mission compound at Benares."—The Rev. I. H. and Mrs. Hacker, reached Neyoor on November 30th, "and are already in the midst of hundreds of pressing duties." The natives came out in thousands to meet them, and Mr. and Mrs. Hacker entered the village at the end of a procession nearly a mile long, "full of rejoicing and praise." Mr. Hacker adds: "I found all the members of the mission here in fairly good health, but they all look worn and pale. If I had plenty of money, and could do their work, I would pack them all off to England at once. The quiet heroism of these good people buried away here fills my heart with gladness."

AFRICA.—The Rev. G. Cullen H. Reed, who became well acquainted with the work at Hankey before his appointment to Matabeleland, has come down to help the Rev. J. Mackenzie for a short time, in consequence of the illness of the latter, and his need of rest and change. It is hoped that Mr. Reed will himself

benefit by the journey south, as he also has been ill.—The Rev. D. Carnegie has set his heart upon building a substantial "native Centenary Church" at Centenary Mission Station, Matabeleland. Writing to Mr. Thompson, he says: "You may remember we walked over the little valley to see the chosen site, and paced to and fro on the spot for some time, talking about raising funds to build it. When passing the site, as I often do, the pleasant memory of your visit comes back to me. It is my intention now to begin to build till March, 1899, and before then I hope to have the money in hand. The whole building will cost at least £350."—Mr. A. J. Swann, who is now Her Majesty's Consular Judicial Officer at Kota Kota, has written to the Rev. J. May, expressing to our missionaries, and through them to the Directors, his deepest sympathy with them on account of the death of Dr. C. B. Mather, his former colleague.

ANNOUNCEMENTS

ARRIVALS.

REV. H. J. GOFFIN, from KADIRI; REV. R. J. WARD and MISS WARD, from MADRAS, SOUTH INDIA, arrived at Marseilles, per steamer *Egypt*, December 16th.

MISS STEVENS, from MIRZAPUR, NORTH INDIA, arrived in London, December 17th.

REV. G. OWEN, from PEKING, NORTH CHINA, at Marseilles, per steamer *Polynesien*, December 29th.

DEPARTURES.

REV. ARNOLD FOSTER, B.A., MRS. FOSTER, and children, returning to HANKOW, CHINA; MISS SAVILLE, M.D., returning to PEKING, NORTH CHINA; and DR. E. C. PEAKE, appointed to HUNAN, embarked at Tilbury, per steamer *Oceana*, January 12th.

BIRTH.

KNOX.—On December 20th, at 45, Read's Road, Blackpool, the wife of the Rev. John Knox, of a son.

MARRIAGES.

THEOBALD—WEBSTER.—At the Bhowanipur Congregational Church, Calcutta, on November 30th, by the Rev. J. P. Ashton, M.A., assisted by the Rev. T. K. Chatterjee, the Rev. Horace H. Theobald, of the L.M.S., Mangari, Benares District, India, to Alice Buchan, second daughter of Mr. Robert Webster, Heaton Moor, near Stockport.

BITTON—WARR.—On the 23rd December, at the Cathedral, Shanghai, by the Rev. H. C. Hodges, M.A., Rev. W. Nelson Bitton, of the London Mission, Shanghai, to Lucie (daughter of J. Warr, Esq., late of Weedon, Northants), of Netley House, Cavendish Square, London, W.

HAINES—FORD.—On January 4th, at Congregational Church, Sandford, William Pritchett, son of Rev. T. Haines, Belgium, South India, to Nellie, second daughter of R. B. Ford, Sandford, Crediton.

DEDICATION SERVICE.

On Sunday evening, December 18th, Mr. Ernest C. Peake, M.B., Ch.B., was dedicated to the work of a medical missionary at Morningside Congregational Church, Edinburgh. Mr. C. E. Price, a deacon of the church, presided, and gave an introductory address; the Rev. D. Caird, minister of the church, offered a dedicatory prayer and spoke a few earnest valedictory words; Mr. Peake briefly described how the call of God had come to him and what had led him to offer himself for Hunan, in Central China; and the Rev. G. Cousins, Joint Foreign Secretary of the Society, described the field of labour to which Mr. Peake is appointed. Morningside Church has been exceptionally honoured in the number of its members who, during the last few years, have gone to the mission-field.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Joint Foreign Secretary, 14, Blomfield Street, London, E.C.

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